

# Uddalak's Spiritual Practices and Realization

-by-

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India is the heart of the world. What is the heart of the world ? sympathy, forgiveness, motherhood, equality, eternal presence. Whose birth has taken place in India, which traits have been nourished by the food and water of the place, which have been assimilated in the life as Indianism, these indispensibly constitute the heart of the world really in India, meaning the above stated traits remain in some form or other and from time to time they manifest and marvel the people of the world. Such is not a solitary instance only, but numerous illustrations can support this point. The life of the past aseetic great saint Uddalaka is a brilliant proof To-day we shall purify ourself by discussing his spiritual practices and highest realizations.

South of India is an extrancing province. On its west east and south lies a vast blue ocean Green forests and towering mountains fill the place. Majority of the rivers flowing directly in the sea are only there And of devotion it is in fact the birth place. Currents of the comprehension of awareness (gyan) and the control of the modifications of mind (yoga) also have started there and established on the

crest peaks of the Himalayas. Even to-day we cannot but be enchanted with divine fragrance of the southern Gandhamadan mountain on which Lord Rama founded the Shiva Temple called Rameshwar. A cave in the same Gandhamadan mountain was the place of penance of the great sage Uddalaka and a tree opposite it underneath which he sat and meditated, use to shower flower and cover the ground knee deep. Uddalaka was sagacious, enduring and noble. He had very few mundane needs. He use to keep mute. His mind was purified by practices inculcated in the scriptures. He was eager for realisation of the supreme self. All the thoughts that arose in his contemplation were concerning supreme self and after God realisation how his state will become in response to which many sorts of beatific states will be produced. He was yearning to emancipate himself from the revolutions of the momentariness of the worldly existence and changes which use to frighten him and establish himself in the Absolute.

One day he reflected on the problem-which is that substance realising which the delusive riddle of birth and death will end and even signs of sorrow, greed and fear will disappear? When shall I reach that abode of perfection, where all cravings for sense gratification will cease, not even a single desire remain. this is done and this remains to be done, such sense of duty when will it get extinct? When shall I accomplish that beatitude which makes worldly people consider of great consequence, for obtaining it they spend their lifeblood and gyrate in the whirlpool of the currents of greed, should appear to me as objects of ridicule by tearing the curtain (of ignorance) and know the whole relative individual life as a mere childish play? When will my mind which now is ensnared in the delusions of the world and which by turn gets frightened, weeps, laughs and is unconscious; when will it become wise serene and steady as Absolute in the turbulent world? When will that moment come when I shall be somnolent to the worldly affairs and infinitely vigilant to inner



awareness wherein there is no place for lethargy ? Whatever I see will be replete with awareness, my vision and my self will be one with awareness in fact, I and that will be nondifferent awareness alone. That infinite effulgence where in time has no part what to speak of part, time has no existence whatever; not even a trace of space sub-quarter, wherein this multiplicity becomes a child of void, that sole source of all marvels I alone will remain. How still that would be neither desire nor desireless, even that aspiration for desire and desireless state which is present today will be unsearchable. Today's life of darkness (ignorance) which is the dormitory of bats of wild desires, will be brilliantly flooded with luminous knowledge. This body shall be in some cave like a rock, mind shall be one with supreme soul. Yes ! Yes ! at that time pretty birds will make their nest and lay eggs on my head and their young ones will play on my body and I will remain in the deepest trance.

Cogitating in this fashion, his mind sometimes use to attain repose while at other times the inadequacies of the present mode of life use to engross him leaving him despondant. Ordinary wandering mind would not permit him even to sit sometimes. Attention was dragged towards objects sometimes when he forcibly withdrew within; when ideas use to multiply he concentrated on a single one by steadying it. Again mind use to slip out. On occasions he experienced realisation as luminous as the sun while on others as the darkness of the new moon day; sleep overtook him, or dissolution of the mind, or the state of lassitude sometimes. Mind dwelt on auspicious topics and absorbed in perceiving many visions sometimes. In reverie beautiful mountains, forests, streams, beasts, birds use to entertain him alone. When he struck against a stone he was suddenly and surprisingly reminded of the fickleness of mind and repented. But this did not disappoint him, his enthusiasm heightened. This is the nature of the seeker that more the obstacles in their seeking faster is the velocity with which they proceed towards their goal.

Uddalaka entered one extremely solitary cave. That cave was not disturbed by wind. Birds and beasts had no access. What more, even celestial beings and musicians could not enter it. In some places there was green sacred grass while in others flowers of motley colours had spread over. Such a pretty cave was it that it was as if made of emeralds and moon stones. Every where brilliant jewels dazzled. Neither was it warm nor cold, it could be pleasant in all seasons uniformly. Uddalaka approved the cave and spread delicate leaves and flowers of variegated colours forming his seat. Spreading deer skin on it, he assumed lotus pose with pious spirit and sat stedily remembering all from Brahma ( Creator ) to his spiritual preceptor ( Guru ) in uninterrupted succession praying them all. Earnest about deep trance he edified his mind. He told his mind, Oh frivolous mind, what have to do with earthly conduct ? What you accept as attractive and are chasing after are founts of sorrow bereft of peace. Why do you intend to forsake the wish yielding tree under whose shade you grew to life and want the forest of poisonous trees ? You will not get a drop of nectar of peace unless you have enquired into your own source, go wherever you like either in hell or heaven, Your fond hope alone is the mother of your anguish. The distinction of loving and bitter is merely your own idea, and to obtain and to reject them both you are shattered and disgusted. Undiscerningly you are roaming after sensual objects in different worlds and in different births which for you is futile. And wherein is happiness, and peace which is of the own nature of supreme bliss, for this trance you have not made the slightest effort. You have assumed the form of ear for sweet words, the form of skin for soft touch, the eye for beautiful form, the tongue for relishing tasteful and juicy meals, the form of nose for smelling attractive scents respectively like deer, elephants, fly moth, fish and large blue bee forgetting beneficial and harmful you have willingly accepted bondage our desire is the cause of bondage. Oh mind you annihilate this screen of desires. If you do not do it in this way then you will be crushed to pieces for an unknown



period within the wheels of birth and death. You are not listening to me. Your destruction is unescapable. By discernment you will be extirpated. Let the bondage of ignorance loosen a bit, then your verity will be observed. Oh thinking principle. You are perishable, untrue, false; there is no need to preach you, when you do not accept the instructions it is futile to advise you. You need only to be renounced. I am consciousness per se free from subject and object. Neither have I ego nor desire. Oh you ghost of thinking principle! You are the seed ego. I have no concern whatever with you. "This body is myself", how stupid is this your error? I am infinite, impartite supreme truth alone. How can I be limited within the body or mind? Oh mind you have made desires your own but I have forsaken you and your cravings, How has this ignorance that "I am the body" been imagined. I searched from toe to the tuft of my head again and again but found no substance called "I". I am of my own nature of consciousness, the substratum of space-sub-quarters, time-timeless, substance-non-substance. I am without limit nor have I name, neither one nor to am I, nor great nor atomic, In this body this is flesh, this blood, bone, vital breath-what is "I" in these? Vital force is there in the body, awareness of supreme self is there, growth and decay of the body is there, what is "I" in these? There are each separate organs, separate vital breath, separate sense organ; mind, intellect, concentrating ability and desires separately, what is 'I' in these? All these phenomena are enlightened by my witness consciousness alone. Am alone I alone that exists; this all else is nothing whatever. There is no body partitioned or world-partitioned entity whatever called 'I'. What is truly 'I', therein no body nor world exist; that is extremely pure unitive awareness. I got enmeshed by assuming the garb of imaginary divided 'I' and thus acting and enjoying the things. I took for granted that I am so partitioned. This shall no more happen. If there be any partite substance other than me, let it remain or disappear. I have no concern with it. Just as a phantom is terrible for children so is this world for the unaware. I was perceiving

the sea of mirage. Senses and their objects which are not really there I assumed as own. What was that 'I' ? That perceiver toucher, hearer, smeller, taster or knower what as it ? That unawareness or ignorance alone had assumed the seeds of form of 'I'. Awareness or knowledge uproots, enfables the desires, bodily actions are unable to bring fruits. Enough ! this is entire eradication of misery as well as mundane gratification. Just as children keep earthen toys and when broken weep similarly mind keeps cravings and when opposed laments. Cause of tribulation is hankering only. But for a knower of truth all this is not there; whatever exists is my own form. Oh senses ! Oh mind ! your stupidity and perversion is recognised. Abandon your personality and vanity and merge in my infinite realm. Observe, watch unitive infinite entire knowledge bliss absolute Self alone exist. Realize Self as your original and true nature. Enough ! In this is your perfection.

Reasoning this way Uddalaka's determination became still more concrete. As the impressions of necessity ( प्राक्तन or prarabdha ) covering the imaginary Truth began vanishing so he started approaching the truth, substance truth became obvious in brilliant form. He ascertained that original nature of self ( Atman ) is infinite and limitless; it is objectless consciousness neither has it desire or the faults accruing from it. It is myself only. These wordly fears are due to cravings hence unfounded; because I have no connection whatever with the hankerings. Even the sire of desires ignorance can not touch me. Unawareness or ignorance and its brood ( from ego to objects ) so abide or cease, I am unmingled consciousness. Can ever birth and death affect me ? Not in the least, all the world is one non-dual self-Awareness. When the awareness bereft of "all" is the vital flame of all, then what is the purpose of small seeming animate shadows ? And that being the case what fear can death have ? so we need any other divine life besides this ? Oh dear Sir, life and death are merely mental myths. This fancy that 'I am the body' is the cause of life-death. When there is no ego at all in the Self ( Atman )



then whose is the birth—death? Body is material, mind disappears on reflection, in whom then can the ego subsist? Three attributes, remain as knowledge, activity and delusion. Nature exists in nature and Brahman ( Universal Reality ) in eternal Brahman ( Infinite ); in these who calls whom 'ego'? If ego exists then what is its real delineation? Who created it? What is the form and colour? Of what substance is it a transfiguration? By the term 'I' what thing is accepted? and by 'not I' who is rejected? Hence this I is neither existing nor non-existing. This is nothing whatever. In such a situation what relation can possibly exist with whom in what from? When there can not possibly exist any relation of anything with any one other than our Self then how can the other be known and presence and action of other at all be? Therefore the concept of duality is entirely born of ignorance and is a myth. My existence is the existence of Brahman ( Awareness ). I alone am absolute existence. There is no quarter at all for ego and sorrow. World is an unparalled delusion of mind and mind is ignorance, Ignorance and its annihilation selfsame knowledge also am I alone.

Personality is a deception. It has presumed in its nature 'mine' form. In awareness alienism ( otherness ) and again selfishness and altruism—these are the concepts of the world, but when the Absolute is free from vibrations, transformation, transmutation or the imaginations of these, then where is this personality and in its absence where is the sense world? I am fast realizing—this all is my Self. What is at present called the earthen pot, it existed in earth in the beginningless past, it exists similarly today and will remain so in future, as the water-wave before arising existed in the water form, is now and will remain, similarly this body was in Brahman, is now and will remain. World and body as apart from Brahman, never exist. The difference of outer and inner in it is imaginary. The out-side of the dream is within only, Its both inside and outside are on one footing. The fish in the water of mirrage can not produce its length-breadth,

capture and escape from the mirage; same way whatever is appearing is not different from Brahman ( Universal eternal consciousness ).

Alienism ( otherness ) of desires is a standing practice. As long as the separate existence of the mind is not overthrown so long the entire eradication of desires is not possible. Reputation of the mind and obliteration of latent desires are interdependant and realization of truth is the basis. knowledge of truth is perennial independance and dissolution of the mind and obliteration of latent desires are its associates. If the bliss of the knowledge of truth is to be regained then the invalidation of mind must be accomplished. The dissolution of the mind is necessary for the safe-guarding of gnosis, its maintenance, penance, cessation of obvious pain and experiencing the bliss of liberation-in-this-life. What is the nature of the dissolution of the mind ? Confutation or invalidation of its very existence is dissolution. Let go the solicitude for the body, off with anxiety for the mind neither doership nor enjoyership is ours. But the apparent mind if it desires to vanish in a simple way let it do so and let it make effort. In it I am just unconcerned. When there is no good to be acheived by the mind, then it becomes rootless and branchless and let it be nullified it is true to its own nature. Oh mind, this is a fraud that you are not annihilated, Really you are only extinct. But if you do not so recognise yourself then come and rest in me the absolute which is extinction of individuality the Nirvana which is my own self.

Uddalaka's depersonalised reason discerned that this instrument of thinking ( mind ) should be established in a state of inexistence ( Nirvana ), Lotus pose was executed, eyes were half open. He started pronouncing Aum. Like the prolonged toll of a bell pronouncing in musical key-note that sound started touching the head and his dormant consciousness awakened and became expansive in an immacu-



ate form like the sky. Out of the three and half syllables of Aum when he contemplated on the first syllable a ( अ ) and with it he commenced the expiratory control of breath ( रेचक प्राणायाम ), then the whole body was purged of vital air and it established in the consciousness essence saturated expanse. By rekindling the indwelling fire he scorched his subtle body consisting vice and virtue and meditating on the second syllable U ( उ ) restrained his vital air in vibrationless with holding stage of the control of breath. His vital air was shaking outwards inwards, downwards-upwards in quarters-subquarters. Fire turning to ash the subtle body consisting of vice-virtue extinguished leaving white icy ash. At that moment he reflected that his bones were slumbering on camphor powder. Slowly the ash and residue bones dissolved and he inspired breath meditating on the third syllable of Aum vis. M ( म ) He realised as if that his vital breath was drowned in the nectar shower of consciousness. Extreme cold was felt. His vital air assumed the form of moon sphere which is an ocean of nectar. As if he got into deep spiritual trance. From his profound state of bliss many streams of nectar poured and fell on the residual ashes of his body. By the impact of the nector shower that ash transfiguring into moon-like beauty manifested as four-armed person. Beautiful body open lotus-like eyes, as if veritable Narayana himself incarnated. Vital air flooding with nector shower entered his body and engulfed centres of spiritual serpent power ( Kundalini ). This divine emotional body of uddalaka accomplishing the competence for trance became very firmly determined.

Having executed the lotus pose already with half opened eyes, he withdrew senses and fixed them in their seats. Attention running towards past, future, near, far things was brought within. Equalising the breath he made the mind free from thoughts. After separating senses from objects he dissolved the outer and inner impacts. Ideas evinced for a while. However, by and by he made them all vanish. With the

enfeebling of ideas dense darkness arose within and his power of discernment as if became passive but he was waking and attentive. The sun (awareness) enduring in that darkness annihilated the inertness and manifested as in a gloriously resplendant orb like the slowly rising morning day star. Though the effulgent orb was limitless but in its infinite nature-whose awareness he had-it was quite insignificant. Recollecting this the effulgence faded and mind became objectless and dissolved. But this extinction was not an advisable state. He awakened his mind and immediately the expansive space appeared. In this very void all this has proliferated. Refuting this space again a sort of torpor trance and after that oblivion-like state came. But Uddalaka overtaking both the dense and fine states of torpor for a moment established in the own nature of awareness and next moment slipped. Repeatedly mounting on it he basked in the bliss and the relisher became blissful. This awareness itself or blissfulness alone is trance with object (Savikalpa Samadhi). It is not of the nature of highly refined bliss but it is bliss abundant; for this reason imperceptibly the triad (enjoyable, enjoyer, enjoyer) subsists. Transcending this the thinking principle gets rid of thinking and becomes awareness absolute. In it there is no thought nor thinking mere awareness alone (without thinker). Just as an ocean without a wave, foam etc. infinite and tranquil happen, within which outer-inner, gross-subtle, with birth-birthless differences cannot be made, similarly that is supreme absolute and thinking principle getting bereft of thinking has there alone to ascend wherein even a trace of triad should not endure, that is objectless trance (Nirvikalpa Samadhi). This is the unity of the knowledge absolute and Existence Absolute. In this sphere of transcendent knowledge Uddalaka established and became blissful and endured in differenceless universal existence. This is the zenith of spiritual experience.

It is not that Uddalaka had not to counter any obstacles or captivations in stabilising on this eminence. Varieties of



magic wish-givers appeared before him pressing him hard to offer celestial prerogatives of Indra ( heaven ), Sun ( light ), Brahma ( creator ), Celestial nymphs use to surround him. But just as sedate and discerning persons are not discomposed by childish toys he was not in the least impressed by these magic syectacles. He was abiding in such a temple of felicity and sporting in such a lake of bliss that the paradise of Brahmaloka was like a straw in the vast sea. He was not as relisher of bliss but beyond bliss and ther elishing of bliss wherein if one stabilises for a moment the importance the existence of all other becomes extinct. Wherefrom can the appearence come ? And who would be enamoured in it ? This trance of his continued for six months. When he opened eyes; then he saw emminentsages like Vasishta and others. Indra and celestial beings were standing with folded hands and with fervent humility adored that-Bhagavan ( Providence ) ! Please shower your grace and make us whole and fulfilled. On the other side the celestial nymphs who were there pressed specially for acceptance of their services. Uddalaka having greeted all told them "you can please now retire", saying this he engaged in his persuit. Neither did he care to compliment them nor to take exception to their presence. These persons served him for a while and returned to their abodes.

Uddalaka liberated-in. this-life stayed sometimes in forests and sometimes in the hermitages of the sages. He roamed over the Himalayas, kailas, the vindhyan range and other mountains; sometimes in the beautiful gardens and sea-girded islands also. For him city and forest, wealth and adversity both were alike ! His trance use to dissolve in months sometimes, years sometimes, noticed in trance, sometimes engaged in relative transactions. He had obtained equanimity. Differences and inequalities of the mundane life had ceased for him. His each action was such for the world as is mother's for the babe. His trance as well as relative transactions were for the worldly people. His motherhood and equality was the manifestation of his irrefutable presence. His essence itself was from the

worldly point of view supremeness. He himself was supreme Consciousness. He was one universal existence.

What is universal existence ? This is omnipresent awareness ( Brahman ) itself. First discern awareness from the known. Let mind not be mingled with the known, be saturated with awareness. This its waking witnessed apart from witnesshood is the realization. But this realization does not permit the witnessed to be separated from ourself ( meaning awareness ), One ( perceiver ) can not see the other ( perceived ). Perceiver and perceived of dream are only one mind principle. In them gross-subtle and outer-inner concepts are imaginary. Philosophically causality or cause effect relation can not exist. Indispensably to iradicate exteriority of vision interiority of vision is essential. But wherein inside and outside difference does not exist, in it what is subjectiveness and objectiveness of out-look. Everything is unitive infinite and non-dual. Sea can have superficies and inter-space, but what is skin and marrow of sky ? There could be dense and thin layers of sky; but what is greatness and smallness in unchanging principle which is unrelated to its manifestation in space time and causality. Everything is my own nature Self ( awareness ), let it be visible or invisible. This is universal existence which is without speciality. This wise are aware and this is their own nature. This is specialityless existent universality. Spiritual effort and gratification, trance and cogitation are one, because in the eyes of the wise they are without particular. This demeanour is the mother of intrinsic tranquility. What in other's eyes is paramount performance or insignificance-both are for him his own nature. No one can astonish him or discompose him. In this universal existence Uddalake prevailed, this was his own nature and truly is one's own nature. Till now all who have ever been saints; they have indwelt in this and those who are at present are indwelling in this and those who will in future become will have to indwell here only.

Later on his behavior assumed this form that he use to act



only at other's bidding. His rising, sitting, sleeping, walking depended entirely on other's desire. Within a short while his state became such that other's instructions became futile. Once he assumed the pose, equalised the breath nullified the mind and in every respect established in liberation without body ( after death ). In peoples' eyes what was his body expired and within few days only bones alone remained. After a long time the great enchantress shree Chamunda ( representing both ignorance and knowledge ) came and adorned her crown with his bones and considered her self blessed. Articles connected with saints are verily of such significance.

That body which Uddalaka considered his worldly existence, now inevitably that has disappeared; however, what is in reality its own nature ( universal existence ), will ever remain in future. The order in which he perfected, his discernments, renunciations, practices etc., are before us and our real own nature is the same. If we also consider his course of practices as ideal, we also can achieve that self-realization and perfection; then we shall be identical with him and that ( Universal existence ) itself, which is supreme truth and to which imagination can not touch. This alone is the prayer at the feet of god that may the idea of Saint constituting this life be our mentor and may we be perfect realising the Truth.

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